

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1863.

WHAT ONE FREE CHURCH IS DOING.—Some of the free churches are liberal contributors to Missions, but this is not the case with all, the excuse being sometimes made that all the offerings of the people are insufficient for the minister's support, and that whatever is diverted to other objects is taken from him. We give a part of an interesting letter from the minister of such a church in an Eastern diocese, and wish those who make this excuse would follow his example of recognizing the duty of supporting Missions as a Christian duty which rests upon each one. Clearly that which is due to Missions should not be taken for parish uses. The only question is, What does each Christian owe to Missions? And this question each, under proper enlightenment, must answer for himself. Whose duty is it to enlighten him, and to afford the opportunity?

"On the first of January we commenced a plan of systematic missionary offerings in — ch—. I requested the people, each and all, to make it as much a Christian duty to lay by something for Missions on each Lord's day as to go to church, and proposed that every one should give two cents at least, and more when they had been prospered. They were quite amazed to find that this would come to one hundred dollars a year if a hundred persons would do it. These offerings are inclosed in a paper marked *Missions*, and, if they please, with the name of the giver, and a specification of the object, and placed in the plate when the regular weekly offertory is received.

"During the first three months of the year we have received twenty dollars, which I inclose for the two Treasurers. You may count upon — ch— now as a regularly contributing parish."

STATION BECOME SELF-SUPPORTING.—In the last Annual Report the Domestic Committee spoke of the good success which, by the Divine blessing, had attended the labors of the missionary at Nashua, N. H. The following letter shows the happy disposition for repaying to others, with which the young parish voluntarily relinquishes its connection with the Committee:

"NASHUA, N. H., February 6, 1863."

"To the Domestic Committee of the Board of Missions:

"GENTLEMEN: The Rector, Wardens, and Vestrymen of St. Luke's Church desire to express their sincere thanks for the assistance rendered them for so long a period by your Board. Rest assured, gentlemen, that your kind deeds will be ever fresh in our memory. We trust that soon we may be enabled to cancel our indebtedness to your Board by annual contributions.

J. P. S. OTTERSON,

"Clerk of the Vestry."

FRUIT FROM MISSIONARY GROUND.—We are sure the following letter will be read with pleasure and interest:

"MINNEAPOLIS, MINN., April 16, 1863.

"MY DEAR BROTHER: Inclosed please find receipt of one of your missionaries for fifty-one dollars of his missionary stipend. This is the amount of the Easter offerings of my parish for Domestic Missions. It is at the rate of forty cents for each communicant. I hoped to make it fifty cents, but failed. Still this is up to the full measure of the ability of the parish.

"I do most sincerely hope that the Domestic Committee may be fully sustained in their noble work. We who live on this Western border, and see the blessed fruits of your sending out the heralds of the Cross to this Western land, can realize the necessity of doing all in our power to sustain you. Seven years ago I was sent out by the Committee to this place, which remained one year a missionary station. Now we have a church and chapel, and one hundred and thirty communicants. We have been enabled to pay back into your treasury all we received from it, and hope we shall increase each year in our offerings. I have ever sought to keep alive in my people the missionary spirit; and God has blessed and multiplied us. To his name be the praise.

"Praying God to bless you and your society, I remain your brother in Christ,

"D. B. KNICKERBACKER."

NEW-HAMPSHIRE.

Epping, etc.—Rev. F. S. Fisher.

I WAS on the ground and at work the first of January, having arrived here the first week in December. Since then the services of the Church have been continued without interruption.

There is a large field for the work of the Church here. Within church-going distance of the hall where our services are held, there are two thousand people at least who have never for years attended any religious worship. Many of them are Universalists, which society has not had preaching in their house for twenty years.

Our attendance averages from fifty to sixty, and we look for more as soon as the weather becomes settled.

The services are of course as yet new to the people. Still there is an interest manifest among many to learn of the Church—to know in particular that it is not the Roman Catholic, which to some at first was very doubtful. With the blessing of God on my own labors, I hope to implant a love of the Church, and her beautiful Liturgy, on the hearts and minds of the people in this part of the missionary field.

Hanover—Rev. E. Bourns, LL.D.

There has been very little change in the condition of this mission since the writing of my last report. We have passed through our long winter, and a long college vacation, both tending somewhat to diminish the attendance on our services,

but still we have had constantly what is for us a large, attentive congregation. We have also had Wednesday evening services during the greater part of the present Lent, which have been very well attended.

Our Sunday-school has been most admirably sustained, and is in a highly prosperous condition. The zeal of our superintendent is still unabated; and the teachers have been and are constant, zealous, and efficient in the discharge of their duties. The attendance of scholars has been uniformly large. We have great cause for thankfulness on all these accounts. Our choir are, as they have always been, regular, competent, and obliging. The number of male teachers is five; female teachers, five; scholars registered, sixty-five; average during winter, about thirty-five. It is not possible to give a fair tabular statement of the parishioners themselves. We have but few whole families; in some cases the mother and children attend, in some the father alone, and in most cases students and young men without any families attend. The congregation is made up largely of young men.

I ought to add that our young lady collectors for Domestic Missions, though they have not raised a large sum of money, have done their duty well and cheerfully, and, considering all things, have been quite successful.

DELAWARE.

Laurel, Seaford, etc.—Rev. G. Hall.

My field is very large. The population is much scattered. My time is very much occupied. Our prospects are quite encouraging. The four churches under my charge are well attended. There is a gradual increase in numbers and interest. I expect quite a class for confirmation at the Bishop's spring visitation. Six have been added to the communion during the year; and five of this number came from families outside of the Church. I have established two Sunday-schools since my last report. One at St. Philip's Chapel, Laurel, and the other at St. Mark's, Little Creek Hundred. Our hope is in the divine blessing. May the Lord prosper our work beyond our expectations!

MICHIGAN.

Jonesville, etc.—Rev. L. H. Corson.

I HAVE no interesting facts, details, or incidents to communicate; and if I had, I am too unwell just at this time to commit them to writing. I would merely say now, that I hope in my next report to give a good account of the results of former work. I have several adults in training for Holy Baptism—at least two families nearly persuaded to have their children baptized; and a respectable class—respectable in number—ready for the holy rite of confirmation.

Saranac and Ionia—Rev. D. B. Lyon.

A temporary sickness, from which I am now pretty well recovered, has prevented me from making out my report at the proper time.

The regular services have been held as usual in Saranac, Lyons, and Ionia. There has been no Episcopal visitation as yet. A number are expecting, through the rite of confirmation, to be added to our communion.

Two of my oldest, most influential, and devoted communicants have recently been taken away by death; and not soon, I fear, will their places be filled. From the time I first came to this region, they were my most valued supporters and friends, and, although we should rejoice in the contemplation of their blessed estate in the Redeemer's kingdom, we have fears—perhaps they are unworthy ones—that the church may languish for the want of their living presence.

Our congregation in Saranac gradually increases, even in these evil times, which take so many men from their old associations and homes. Would that I could report a corresponding enlargement of heart in reference to certain duties involving Christian benevolence; but it may be that this grace, where it is not natural, will be given to the joy of the missionary and his little ones.

In Lyons and Ionia there is but little change. Isms are dominant in these places, making it of more consequence that discourses on war or human liberty should be heard on Sunday than the Gospel of peace. I have endeavored to confine myself closely to the Gospel, for

which cause some became distrustful of my principles, and on two or three occasions had well-nigh caused an uproar among the people before I discovered my mistake. I am now of opinion that national calamities and the pangs of distress, already beginning to be felt in so many households, will operate at length to bring back the people to their senses, and restore to popular favor Gospel principles. We wait to see what God will do; we know that He still reigns, and that He alone can dispose the unruly wills and affections of sinful men, and can say to the stormy tide of angry passions: "Peace, be still." "O this goodly heritage!" this land of wheat and barley and vines! A land whose hills are iron, and out of whose mountains thou mayest dig brass, how is it marred by the corrupt practices of sinful men!

Marquette—Rev. Josiah Phelps.

We had the satisfaction of meeting our Bishop last summer, when two persons received the apostolic rite of confirmation; others who were candidates happened to be hundreds of miles away. Although I have no special matters of importance to report from this station, I think there is no doubt of an increased interest in, and attachment to, the worship and usages of the Church, and a more general acceptance of her distinct doctrinal teaching. The congregation is larger, I think, than it was last winter, when no other regular Protestant worship was sustained here—although we have this winter two other religious congregations. In the course of the past summer I have had the assistance of more than twenty visiting clerical brethren, besides the friendly greetings of others who were passing the port on a tour of the lake. Such incidents serve to dispel the feeling of isolation which the long winter months impress upon us all.

I must not omit to mention in this report our great obligation to a layman from Boston, who, while on a visit here last fall, paid off the entire indebtedness of the parish, amounting to three hundred dollars. I should be very glad to send you his name, if he had not expressly stipulated that it should not be made public. We are also indebted to other parties for liberal donations for parochial improvements. We have now a good church-edifice, with vestry-room and tower, in a church-like style, together

with a large lot inclosed by a picket-fence. Our church is really an ornament to the place; but we want a parsonage, which will probably be built next summer, as our people are already interested in the undertaking.

I would acknowledge here the many kind acts of the parishioners toward myself and family, especially as they come frequently from unknown parties. The Thanksgiving, Christmas, and New-Year's seasons have been productive of tokens of good-will, which cost money, and therefore can not be doubted as to their character.

I am glad to see by THE SPIRIT OF MISSIONS that the importance of this coast as a missionary field is rightly estimated. The great mineral resources of the country will undoubtedly bring a vast population here at no distant day, and the Church must be ready to minister to their spiritual wants. To the Missionary Board we must look for help to sustain the work in its infancy, and it will not be long before, with the proper support now, it will be able to sustain itself, provided the state of the country is such that its resources can be properly developed.

There are at present four stations on the whole southern coast of Lake Superior included in the Diocese of Michigan. We ought to have many others, but this is the day of small things, which must not be despised, for from this we expect great issues.

Ontonagon—Rev. Edward Seymour.

Since my last semi-annual report, we have had a visitation from the Bishop of the Diocese, upon which occasion six persons received the rite of confirmation. This was upon August 14th.

You will permit me to go a little further back and to begin again. On Monday, August 11th, Bishop Kemper, Rev. David Keene, and Rev. Charles Gilbert arrived here by the steamer Sea-Bird from Chicago and Milwaukee. On Wednesday, August 13th, Bishop McCoskry and Rev. Alexander Shand arrived by the steamer Traveller from Detroit. These, with the rector of the parish, made six clergymen. On Wednesday evening services were held, with two Bishops and four Presbyters, in the chancel. This, for a small place upon Lake Superior, is an unusual sight. On Thursday, August 14th, services were again

held, when five persons were confirmed. These, with one who was confirmed while on a visit sixty miles away from home, make six in all.

During the last half year I also report seven infant baptisms. I fear that some parents look upon baptism only as a charm, by which, in some miraculous manner, their children are defended from physical danger; and that as soon as their children are baptized their duty is performed. Instead of this, it is in reality only just begun. Still it is right that parents should be ready to have their children baptized; and then we may hope that they can be easily instructed to do the rest of their duty.

On August 23d, a volunteer, who was about to go away from here with the company to which he belonged, came and desired to be baptized. A soldier can be none the worse, as a defender of his country, for being a servant of the Lord.

With the consent of Bishop McCoskry, I have for a time relinquished the station at the National Mines. When there are three men to take hold of things at that place, it will be well to re-commence Church services. A Sunday-school of fifty scholars there is, conducted by a worthy woman, a communicant of the church.

The average attendance at the Sunday-school at Ontonagon is thirty-five. I have every reason to feel that my labors here are blessed, although the work is sowing rather than reaping.

Trenton, Wyandotte, etc.—Rev. M. Ward.

It would be a high satisfaction to report good progress at the termination of every quarter. Sometimes, however, progress has been made which can not well be reported. At Wyandotte there is much to encourage. The great want there, so far as material appliances are concerned, is that of a church-edifice. A subscription-list for a church-building fund is to be circulated immediately after Easter. The vestry are confident of raising a sum large enough, in connection with what may be obtained in Detroit, to put them in possession of an edifice which, though of humble pretensions, will be adequate to meet the present wants of the congregation. A good feeling prevails, which of itself is a promise of success.

The Bishop is soon to visit Trenton,

where a few candidates await confirmation. In Mt. Clement, Macomb county, something may soon be done toward providing church accommodation, and procuring a resident clergyman. On a recent visit to that place, I administered the holy communion twice, on the same day, Saturday, to sick and infirm people.

INDIANA.

Bristol, Ligonier, etc.—Rev. J. Ad- derly.

Our Christmas services were well attended. We had Christmas-trees in both parishes, where our Sunday scholars were highly entertained. These yearly festivals have a tendency to unite the children in a firmer attachment to the Church, and greatly to increase the number of new pupils, as it has with us.

The Church people at South Bend, having no edifice of their own, and being obliged to pay a very high price for a very uncomfortable place of worship, thought it best for the winter season to discontinue the services.

I devote the whole of my time to the churches of St. Paul's and St. John's.

Later date.

In connection with the churches of St. Paul's and St. John's, I attend the missionary station at Ligonier, once in every three weeks. The attendance upon the services is very encouraging. If the persons who are now favorable to us should not remove from the town, we shall have no difficulty before long in building up the Church. The great drawback to the establishment of the Church in these western towns is the roving character of the population. By the time we have all things in a fair way for permanent settlement, then one or two leading families remove from the town, and thus the good work is for the time impeded in its progress. And it is very seldom that others come in to fill up their places.

We expect our beloved Bishop to pay us a visit in May, when we shall have candidates for confirmation in the parishes of St. John's Church, Bristol, and Ligonier.

Goshen, etc.—Rev. C. A. Foster.

The most encouraging fact I have to report for the quarter just terminating is

the good attendance at the Lenten services, which I have twice a week. Our church building has much to do in this blessing. I am well satisfied that to build up a parish quickly a church building is essential. Moving from room to room, in this age, for services does not answer. But let the people see by a building that the Church is a fixture among them, and they will fly to her windows. The Bishop purposes to visit this parish and South Bend in May. In this place I shall have candidates for confirmation. As to South Bend, I do not know what to say. A year or more ago, when I preached there occasionally, there was no better point for establishing the Church. But I now have my fears about it. From what I have heard, the ground we had is lost. However, I shall go down as soon as I receive my missionary stipend, by which to pay my expenses, and see what ought to be done.

Later date.

I shall be (D. V.) in South Bend this week. I have received a message from that quarter that service one Sunday in the month will not be acceptable. I am determined to go and see and hear for myself. They say if I would go and reside among them, there is no question as to the building up of the Church. But the people in Goshen will not listen for a moment to my leaving them. This evening our church-pews are to be rented. I do heartily wish they could command a sum sufficient to enable me to relinquish the missionary stipend. May the great Head of the Church speed the day for that purpose!

Lima, etc.—Rev. H. M. Thompson.

I have nothing of much interest to communicate. I feel thankful to our heavenly Father that, by his blessing, I have been able to continue at my post through the winter, having health and opportunity to labor. The Lord's house of prayer has been opened every Sunday, and the full services of the Church offered to the Father of mercy, through the Son of his love; and on each Lord's day (with but one exception, when I was ill) there have been two sermons and Sunday-school. The attendance upon the services is very good; this was especially manifest on the day when there was no sermon; for notwithstanding notice had been given that

the house would be opened for prayer simply, still the church was full both parts of the day.

I have four persons prepared for confirmation, whom I hope to present to the Right Rev. the Bishop, at his next visit, which will be in May.

Saundersville — (Itin.) Rev. W. S. Rowe.

Since my last report, with the concurrence of my Bishop, I have removed my field of labor to this place, Saundersville. Before I came there had been some difficulties in the parish—difficulties which are not yet entirely over. Beside these difficulties, the war has had a tendency to sap the prosperity of Trinity Church, Vanderburg county. There are thirty communicants connected with the parish. My congregation is mostly made up of English and Irish. I have service twice every Sunday at the church, and, beside that, once in the week at some one of the school-houses in the neighborhood. There are four, at one or other of which, every week, I hold service. On one Sunday in the month, also, I preach at a German Presbyterian place of worship, about three miles from the church. At all of these places I have good congregations.

Later date.

My report would have come to hand at a much earlier date than it now will, had I not undertaken, for the last month or two, an amount of work which taxed the powers of a young clergyman like myself to the utmost. During that time, at the church and at my several stations, I have been holding five services a week. I have been obliged, as I have no horse, to do all, or nearly all, my visiting on foot. This gives me about fifty miles walking a week. In order to save time, when the weather or my health would permit of it, after service, I have walked home three miles, or six miles, as the case might be, through the night. At first, I used to get so worn out by walking so much, that I would have to go into some friend's house and rest before I got back home; but, thank God! I am tougher now. I have very fair congregations at all my stations. Winter has now set in in earnest, and I am able, with a good conscience, to take a little rest. This is a capital neighborhood for a church orphanage. If I could but raise a couple of thousand dollars for the neces-

sary building, I would gladly undertake the care of such an orphanage, even though I had nothing to trust to but the alms of the faithful. If only the right persons would take the matter in hand, I should think that the needful funds might be found. The Church of our day ought to do a little for the many that are now made fatherless. Such an institution would, in the course of time, with God's blessing, stamp quite a Church character upon the neighborhood for miles around. More than this, in twenty years or so, we should have a dozen earnest young laymen going forth from its walls every year to build up some poor parish.

Later date.

Having got through my Lenten and Easter duties, I now sit down to make my report for April 1st. The only apology that I have to offer for having delayed sending in my report so long is, that I have had matters of importance connected with the parish to attend to. I have not yet visited Posey county. I shall do so, however, in a week or two. I regret to say that my visits to that place will, in a measure, interfere with my plans for giving catechetical instruction to the younger members of the flock.

We had an interesting visit from our Bishop on the third Sunday in Lent, and were very much pleased to find him so improved in health. As the weather was rather uninviting, the church was not so crowded as it otherwise would have been. Three persons were confirmed, and thirty-four partook of the holy communion. I am greatly encouraged in regard to this parish of Trinity Church, Vanderburgh; and I am so, because the people seem to be waking up to their duty in regard to giving. It was only a short time since that I had the pleasure of forwarding \$12.80 to that school of the prophets, Nashotah, being the contribution of the parish toward the education of one formerly a member of the congregation. The Easter offering, which went toward paying our portion of the Bishop's salary, etc., amounted to \$9.25. There had been two other collections taken up for this same purpose since our last convention. Nor is this all. At our Easter Vestry, it was at once decided that we should pay off a debt of some fifteen or twenty dollars. When we adjourned, it was to meet again in a fortnight, in order to give time for the ventilation of matters of importance to the

future welfare of the parish. As my people live so very scattered, and as I have no horse, I am obliged to do a quantity of walking, in order to be able to get to see them as often as I wish, and to keep up the school-house services. I am as economical of my time as I well can be, and yet I never get to the end of a week without feeling that there are three or four more days' work which I should have well liked to have put into it. But you will not wonder at this being the case, when you find that one of my candidates for confirmation alone cost me thirty miles of walking and riding.

Since my coming here, I have introduced into the parish a beautiful practice, which I met with for the first time in Wisconsin. At the close of the celebration of the Holy Communion, at Christmas and Easter, I walk down among the people, shake hands with them all, and wish them a happy Christmas, or a happy Easter, as the case may be. Thereupon each one does the like to his neighbors, and, in so doing, takes home to his own heart the lesson that he and they are brethren, members of that one body, the Head of which is Christ Jesus. Our Easter services were well attended. I had a good congregation at the church in the morning. Thirty-three partook of the holy communion. In the evening, I preached at Oakdam school-house. Sixty-three persons packed themselves into it. I just had standing-room behind the desk.

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IOWA.

Fairfield, Keosauqua, and Oskaloosa—Rev. J. Hochuly.

THE past year has been very eventful to the interests of our Church. In our community, many have become open and decided friends of the Church, while a few have discontinued fellowship with us. This change has been brought about from my official silence on the state of the country, (with the exception of using every Sunday the prayer set forth by our beloved and judicious Bishop.) Such were the morbid and perverted sensibilities of many, that they wanted to be fed on the gravel and sand of politics instead of Christ, the Manna, "the true Bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." And notwithstanding the power

which was brought to bear against my neutrality, and to force me to join the ranks of clerical politicians, yet I swerved not from my course, but sought, by the help of God, to preach the Gospel of reconciliation more faithfully, and to teach and persuade more effectually than ever concerning the great evil and hatefulness of sin, and of righteousness and judgment to come. I appealed to their own consciousness, if the distractions of the civil war did not tend to bring them into an estrangement from God, by neglecting communion with him in daily prayer, and in the reading of his Word. The answer was invariably in the affirmative. This would prepare them to perceive the necessity of greater faithfulness now than ever on the part of Christ's ministers. Through the prophet Jeremiah, God says: "And I will give you pastors after mine heart, who shall feed you with knowledge and understanding." And St. Paul declares to the Corinthians: "I determined to know nothing among you save Jesus Christ and him crucified," . . . "that your faith should not stand in the wisdom of men, but in the power of God."

Now, preaching the Gospel according to the tenor of these words, will alone enable the people to become enriched in the graces which adorned the person of the blessed Saviour, and to become partakers of those comforts and blessings which flow from him.

Yes, this will enable them to grow strong in the Lord. But when ministers become clerical politicians, as has been the case with some preachers in the West, then we need not be surprised if wide-spread leanness of soul should pervade those to whom they minister.

During the fall, one of these preachers came to me and addressed me with much enthusiasm: "Oh! sir, why don't you join us in the glorious issues of the times? Now is the time to free all the enslaved. We are giving our whole souls to the work. You could do so much good." I remarked that "I would do so, if I viewed my calling in the same light he did; but I thought it best to leave that matter for statesmen and citizens to do during the week."

Our Church is now reaping the benefit of the course which I adopted. We have now larger congregations than we have ever had. And I am receiving the approbation and thanks of conservative and thinking men around us.

But I must hasten to other matters of interest.

About three weeks ago I made an itinerating tour one hundred miles north-west, visiting the towns of Eddyville, Oskaloosa, and Newton. I spent several days in each place, holding services in the evening, and during the day hunting up our scattered flock and encouraging them. The latter two afford interesting openings for our Church. I will, however, speak only of Oskaloosa at present. About five years ago our Church had an organization there, but when the hard times of 1858 came on, their services were discontinued. The population of the town is about 3000. It ranks among the first class of inland towns in the State, and is on the regular stage route to Des Moines, the capital of the State. We have at present only six communicants. It was at their request that I visited them. I found them very anxious to revive the organization, and that I should become their pastor. Our families are of limited means, but many outsiders are friendly to the Church.

An intelligent and prominent merchant, who is a member of the Methodist Society, told me that the present was a most favorable opportunity for our Church. And, by the way, the wife of this gentleman, a lady of much culture and energy, was reared in our fold, and for many years a communicant until her marriage, when she joined his people with the condition that, when she again had the opportunity of returning to the Church of her baptism, holy confirmation, and abiding choice, she would do so. She is now foremost in the present movement.

As usual, on such itinerating tours, I filled the spare room in my carpet-bag with Prayer-books for general distribution, and in the progress of the service named the page. Seeing that the matter of compensating me for my services was somewhat a hindrance in the final arrangement, I proposed to give them a monthly service for six months free of any charges. This pleased them very much. In accordance with my advice, they resolved on organizing a Sunday-school at once, and I promised to solicit a donation of the needful appliances, such as books, etc.

About two weeks ago I sent a letter to friends east to this effect. I have also the hearty approval of the Bishop for the above engagement.

And now, to show that I have spoken

within bounds, let me mention, in conclusion, the testimony of a brother clergyman, who very kindly favored them with two services on last Sunday. Meeting him on the cars this morning, he remarked that he never met with a more inviting opening, and that, in the course of three months, he could get a good congregation, build a church, and have it paid for.

Later date.

The parish of Keosauqua has been under a heavy cloud during the past year. In my last report, which you published, I mentioned the manifold and depressing hindrances of the civil war, which operated so prejudicially against the interests of our church—and not of ours only, but of all the religious organizations of the town. Under circumstances so exasperating to all the finer feelings of humanity, and of a daily continuance for nearly eighteen months, it is easy to see how the religious interests of a town bordering on the Missouri line would be greatly disturbed.

The population of the town is from 800 to 1000, and even in peaceful times is by no means noted for commercial business or enterprise; but during the agitations of the civil war it has been, so far, like a feeble vessel incessantly tossed upon tumultuous waves. At each demand for soldiers, this county exceeded its quota; and the issues of the war, so far, have occasioned the most distressing bereavements and the most pungent sorrow in numerous families of our community.

It is easy to see that, under such circumstances, the attention, the energies, and resources of a community would be taxed to the utmost to provide needful comforts for their relatives in the field and hospitals. A community so situated can, of a truth, only do "one thing at a time." The war and its progressive issues are, and will unavoidably be the all-engrossing themes with such a people. And we have yielded to the force of circumstances. We must wait for more peaceful times before we can again press the interests of our church as we would in this community.

In my last letter I mentioned that I had, by the advice of the Bishop, entered on an additional field of labor—namely, Oskaloosa, at a distance of fifty miles, taking one Sunday a month from Keosauqua for this new field.

Before concluding this report, I must allude to a matter that is of great interest and encouragement to our Church. It is

the rapidly-increasing popularity of the Episcopal Church in the State of Iowa. The conservative character of our Church secures for her an unusual degree of acceptance among thinking and conservative men in the West. In the recent tour which I made of a hundred miles north-west for the purpose of holding services in the intermediate towns, and of seeking out and encouraging the scattered members of our fold, I received repeated compliments from those who are not of our number, to this effect: "I wish you had a church here; your Church don't meddle with politics. We have six days in the week for such things; but on Sundays I want to go to church to hear the Gospel."

In view of such inviting prospects, every lover of "Bible truth and apostolic order" can not but grieve at the lack of ministers in our Church to go forth and, in the name of our Master, plant the standards of his Church. We need more active and energetic men, of good judgment, well-directed zeal, and full of the Holy Ghost, who are willing, for the sake of glorifying God, in winning souls to Christ, to encounter the discomforts incident to Western life. Such will be most amply rewarded with blessings upon their labors by the great Head of the Church.

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CALIFORNIA.

San Jose—Rev. S. S. Etheridge.

SINCE my report to you in June last, I have continued my labors here as usual. I have had many difficulties to contend with; yet we are making progress slowly, but, I think, surely. We are still worshipping in a public hall, but our congregations are fair, and there is a good degree of interest and right feeling manifested. As a general thing, the whole congregation enter into the service and the singing with a heartiness that is really inspiring. People, heretofore strangers to the Church, are learning to love her for her order and beauty, and for the skill with which, in the best words, she cultivates in them the best feelings. I find the right use of the liturgy to be one of the most efficient means of drawing men to a better life. If I can induce a man to use the prayer-book I am sure of doing him good.

But while a knowledge and love of the

Church is gaining ground, we still find it difficult to sustain the parish. My congregation is largely composed of young persons, and of persons of small means, who are able to do but little in the way of support. The burthen comes upon a few, and none are possessed of very large means. The missionary stipend is our dependence, and without that I see not how we can sustain ourselves. Yet the parish must be sustained.

We have now a population of four thousand, and the place is growing rapidly. The Church will grow. It is a necessity of the place, and we feel sure that as soon as we can build our church we shall become self-sustaining. To fail now would be sacrificing a great deal of hard work and a most noble prospect of Church growth. This valley is improving rapidly. Our climate is unsurpassed in this part of the State. The railroad will be built by the middle of this year, bringing us within two hours' time of San Francisco. We have a lot, well located, large enough for church, rectory, and school-house. This is paid for. It is now worth double what we gave for it one year ago. We have eight hundred dollars already on hand for the church, and about five hundred dollars more subscribed. We are also sure of considerable more as we go on to build. Should we fail now the Church people here would become completely discouraged, and nothing could be done again for years.

It may seem surprising that in a place of this size there should not be more help for the Church; but the reason is, Baptists, Presbyterians, Methodists of two kinds, and Romanists, were all here before us, and all have houses of their own to worship in. Besides, many who would have preferred the Church, in the absence of her services connected themselves with other religious bodies, and, having become comfortably settled down there, do not feel like leaving, to join us, as we are struggling into life. When we have a church built we shall be in altogether a different condition. We are preparing to commence building early this spring. The present size and prospects of the place demand quite a large church. We shall do our best, but we dare not, in these uncertain times, incur much debt.

I have a fine Sunday-school of thirty-five scholars, which I superintend myself. I shall have a class of twelve or fifteen for confirmation during lent.

In addition to my labors here, I go to Centreville, eighteen miles from here, once a month, to hold evening service. I tried going twice a month, but I found this too much for my health. Here there is quite a number of earnest Church people. We use the Presbyterian house of worship. The ladies have purchased linen, and made a surplice; the singers have taken pains to prepare the chants, the responses are good, and the services are well attended. I have baptized several children here, and administered the holy communion once. Among the communicants was the Methodist minister. The population of Centreville is about three hundred.

Some time ago I held service, and baptized an infant, at Milpetas, a small village, seven miles from here. There are several Church families residing there, and they have no regular service of any kind. When I was there the school-house was crowded. They are anxious for continued services. I shall go there again soon.

On the fifteenth of October I visited San Juan, forty miles from here, where I held service, and baptized four children. There are several Church families residing in and about this place. The Methodists north, Methodists south, and Baptists, all have houses of worship there, but none of them are able to have stated services. The Baptists are anxious to sell their house, and they offer it very cheap. I think the Church people there would purchase it if they could have a rector, or any steady services. The people of San Juan are tired of other ways and doings, and would, nearly all of them, fall in easily with the more orderly and sober ways of the Church. A judicious and working man there would be able to do great good. But the Church people there are not able to support a minister.

Wherever I go about here I find Church families. The country is full of them. I am constantly importuned to go to different places to hold services. People plead for a missionary, for an occasional service, for a little of the precious food which the Church distributes, to keep their famishing souls alive, and their remembrance of the Church's paths of beauty and peace from passing too fully away. There ought to be an itinerant missionary here. There are, at the least, six places within forty miles of here where the services of the Church would be most welcome, and where there are families attached to the Church, which are gradually becoming

lost to her by absorption into other religious bodies in the absence of the Church of their choice. An itinerant missionary would save most of these, and be gradually building up congregations which in a very few years would form parishes, and become self-supporting. Had we the men here we could occupy the field with more favor than any other religious body in the country. But we are losing immensely by losing time. This place (San José) is an instance. The Church could more easily have been established here six or seven years ago than now. Had a minister come here then, there would now be a strong parish, with a good church here. It is the same with all these places about us. A sense of this fact makes me wish that I were ten men; and yet, alas! with my poor health, I am not even one. May God send laborers into this harvest.

In November, having become worn out with hard labor and disease, I found it necessary to take some relaxation, and accordingly went by water to Los Angeles and San Diego. At Los Angeles I found a state of spiritual destitution such as I never witnessed before. The place contains about four thousand inhabitants. About one third are Protestants, and yet they have no Protestant minister and no Protestant service. There are several Church families here, among them the widow and daughter of a clergyman of the Church, Mrs. and Miss H—, who would be valuable additions to any society. Several years ago the Episcopal ladies of this place collected some twelve hundred dollars toward building a church, hoping to be able then to obtain a minis-

ter. Soon after a Presbyterian minister came there, and there seemed no other way but to allow the money to be used toward a Presbyterian place of worship. It was accordingly so used. The Presbyterian remained one year, and left the house unfinished, and likely to be sold for debt. It is a pretty, Churchly building, gothic style. I think a single man could build up the Church in this place. Los Angeles is likely to be a place of considerable importance. It is the fitting-out place for the Colorado mines, which are now attracting so much attention. The forts of the lower country come here for all their supplies, and I saw long trains from Salt Lake here, for merchandise. The climate is all that can be desired. It is perpetual summer. Oranges, lemons, citrons, palms, etc., flourish here. Here are the vineyards from which are made the California wine, now so much used. It is a point which the Church should not fail to occupy.

I was received by the Church people here with the greatest cordiality; and though I went from home to rest, and needed it, I could not refuse to give them a service. I preached on Sunday, buried a child on Tuesday, and on Thursday we celebrated the holy communion, the first Protestant communion service, I was told, ever celebrated in the place. And a most solemn service it was. There were seven communicants, and I never saw this "bread of life" taken with more apparent feeling.

But I am wearying your patience with my long letter.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 24 to April 22, 1863.

Maine.

<i>Eastport</i> —Christ,.....	\$6 00	
<i>Lewiston</i> —Trinity,.....	12 00	
<i>Portland</i> —St. Stephen's,.....	2 00	
<i>Wiscasset</i> —St. Philip's,.....	5 00	\$25 00

Vermont.

<i>Enosburg</i> —Christ,.....	6 50	
<i>Norwich</i> —C. S. R.,.....	2 00	
<i>Vergennes</i> —St. Paul's,.....	8 00	16 50

Massachusetts.

<i>Boston</i> —Advent,.....	\$4 60
Emmanuel, part of Easter offering, for Iowa and Minn., half to each,	400 00
St. Matthew's,.....	81 24
St. Paul's, part of Easter col.,.....	100 00
<i>Charlestown</i> —St. John's,.....	50 00
<i>Great Barrington</i> —St. James', for Nashota, \$21; and for Rev. Mr. Hinman's Indian Mission, \$3,.....	24 00

<i>Millville</i> —St. John's,.....	\$8 40	
<i>Quincy</i> —Christ, †,.....	10 00	
<i>Roanbury</i> —St. James,.....	100 00	
<i>Stockbridge</i> —St. Paul's, family of Mrs. J. C. Cable,.....	25 00	\$753 24

Rhode-Island.

<i>Providence</i> —Grace, †,.....	100 00	
Redeemer, \$20; S. S., \$1,.....	21 00	
St. Andrew's, for Nashota,.....	32 40	
St. John's S. S., quarter's pledge to Bp. Lee, of Iowa, to March 1,.....	125 00	
St. Paul's S. S.,.....	18 82	
<i>South-Portsmouth</i> —St. Mary's,.....	10 00	
<i>Wickford</i> —St. Paul's,.....	26 25	323 47

Connecticut.

<i>Ansonia</i> —Christ,.....	5 00	
<i>Bethlehem</i> —Christ,.....	7 00	
<i>Birmingham</i> —St. James',.....	114 55	
<i>Branford</i> —A Friend to Missions, †, ..	8 00	
<i>Hamden</i> —Grace,.....	13 24	
<i>Hartford</i> —Christ, a lady, \$2; three persons, for Bp. Talbot's Miss., \$10,.....	12 00	
<i>Middletown</i> —Holy Trinity, two little girls, for Nashota,.....	65	
<i>New-Canaan</i> —St. Mark's,.....	8 85	
<i>New-Haven</i> —St. John's,.....	10 00	
<i>Old-Saybrook</i> —Grace,.....	20 00	
<i>Watertown</i> —Christ S. S., for Bp. Whip- ple's Mission, \$5; Bp. Talbot's Mis- sion, \$5; General, \$10,.....	20 00	
<i>West-Hartford</i> —St. James',.....	2 50	
"E. G. L.," Holy week,.....	5 00	216 79

New-York.

<i>Brooklyn</i> —St. Peter's, \$60.32; S. S., \$55,.....	115 32	
<i>Castleton</i> —St. Paul's, additional,.....	21 10	
<i>Cold Spring</i> —St. Mary's, Easter offer- ing,.....	120 16	
<i>Fishkill Landing</i> —St. Anne's, gen., \$24; Indian Missions, \$12, S. S., gen., \$10.92; Indian Missions, \$14.42,.....	61 34	
<i>Greenbush</i> —Messiah,.....	13 00	
<i>Green Point</i> —Ascension,.....	2 83	
<i>Morris</i> —Zion,.....	39 81	
<i>New-York</i> —St. Bartholomew's, Mrs. Charles H. Russell, deceased, through Rev. Dr. Cooke,.....	200 00	
St. Paul's, Mrs. E. Watts Laight, ..	50 00	
St. Stephen's,.....	39 85	
"E," ninth quarterly payment in support of a missionary in Minn., ..	50 00	
"N. S. S.,".....	50 00	
"A friend,".....	10 00	
Lenten offerings,.....	13 00	
<i>North-Salem</i> —St. James',.....	6 20	
<i>Plattsburgh</i> —Trinity, general, \$22.86; Bp. Whipple's Mission, \$10,.....	32 86	
<i>Stockport</i> —St. John the Evangelist's, ..	12 00	
<i>Troy</i> —Holy Cross,.....	85 00	
St. Paul's,.....	30 00	
<i>Walden</i> —St. Andrew's,.....	6 00	
<i>White Plains</i> —Grace,.....	8 00	
<i>Williamsburgh</i> —St. Mark's, for Bp. Whipple, (special),.....	26 58	992 55

Western New-York.

<i>Batavia</i> —St. James', G. T. Worthing- ton, Esq.,.....	20 00	
<i>Utica</i> —Calvary S. S.,.....	20 00	40 00

New-Jersey.

<i>Camden</i> —St. Paul's S. S., for Bp. Tal- bot, (special),.....	68 50	
<i>Jersey City</i> —St. Matthew's,.....	4 00	
<i>Mount Holly</i> —"F. S. C.,".....	2 00	
<i>Newtown</i> —Christ,.....	5 39	79 89

Pennsylvania.

<i>Allentown</i> —Grace,.....	\$8 00	
<i>Branchtown</i> —House of Prayer,.....	4 25	
<i>Bustleton</i> —St. Luke's, for Fairbault and Nashota,.....	13 00	
<i>Danville</i> —Christ,.....	7 50	
<i>Holmesburg</i> —Emmanuel,.....	25 00	
<i>Kittanning</i> —St. Paul's,.....	15 50	
<i>Lancaster</i> —St. James, \$83.50; for Bp. Whipple's poor, in conse- quence of Indian outbreak, \$5.25; for Rev. H. Hollis, \$1.25,.....	90 00	
St. John's,.....	10 15	
<i>Lawrenceville</i> —St. John's Free,.....	5 00	
<i>Meadville</i> —Christ, †,.....	10 00	
<i>Philadelphia</i> —St. Mark's,.....	218 00	
<i>Pittsburgh</i> —St. Peter's,.....	60 00	\$466 40

Delaware.

<i>Claymont</i> —Ascension,.....	19 50	
<i>New Castle</i> —Emmanuel,.....	32 21	51 71

Maryland.

<i>Baltimore</i> —Rev. Dr. Lyman,.....	50 00	
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Virginia.

<i>Clarksburgh</i> —"Taskoe," through Messrs. Mason, Phila.,.....	50 00	
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Kentucky.

<i>Versailles</i> —St. John's,.....	41 50	
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Ohio.

<i>Ashtabula</i> —St. Peter's, for Bp. Tal- bot's Mission,.....	15 54	
<i>Cincinnati</i> —St. Paul's Easter offering, \$195.65; S. S., for Nashota, \$31.67; for Rev. R. H. Weller, \$52.70; Gen- eral, \$33.68,.....	311 70	
<i>Cleveland</i> —Grace S. S.,.....	50 00	
<i>Oberlin</i> —Christ,.....	5 18	392 42

Indiana.

<i>Crawfordsville</i> —St. John's,.....	11 20	
<i>Lafayette</i> —St. John's, for Bp. Whip- ple,.....	8 00	
<i>Lima</i> —St. Mark's S. S. boy,.....	2 00	21 20

Illinois.

<i>Bement</i> —Atonement,.....	5 00	
<i>Ottawa</i> —Christ,.....	18 00	
<i>Wilmington</i> —Redeemer,.....	2 00	25 00

Michigan.

<i>Ontonagon</i> —Ascension,.....	21 12	
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Wisconsin.

<i>Green Bay</i> —Christ,.....	10 00	
<i>Nashota Lake</i> —St. Sylvanus,.....	80 00	
<i>Waukesha</i> —St. Matthias,.....	5 00	45 00

Minnesota.

<i>Fairbault</i> —Good Shepherd,.....	8 00	
<i>Stillwater</i> —Ascension,.....	5 15	13 15

Missouri.

<i>St. Louis</i> —St. John's,.....	41 30	
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Kansas.

<i>Fort Riley</i> —Rev. G. D. H.,.....	2 00	
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Nebraska.

<i>Nebraska City</i> —St. Mary's,.....	11 15	
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Miscellaneous.

Interest on Lorillard fund,.....	350 00	
Miscellaneous,.....	103 80	453 80
Total,.....	\$4,127 69	
Amount previously acknowledged, ..	24,035 54	
Total since October 1, 1862,.....	\$28,163 23	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1863.

DEATH OF MISSIONARIES IN AFRICA.

•OUR last number contained the announcement of the death of two of our missionaries in Africa, namely, Mrs. Auer, wife of the Rev. J. G. Auer, and Miss Delia Hunt. The particulars of this sad intelligence are contained in the following communications.

While we sympathize most deeply with the missionaries who have been called to lay their associates in the grave, and weep with those who mourn in these afflictions, the loss of dearest earthly friends, we can not but rejoice in the sustaining power of that grace which enables the missionaries, out of the depth of their sorrows, to urge the Church to the persistent prosecution of the work.

Every year in the history of the African Mission has been marked by trial of a character similar to that now contemplated. Still those in the field have not lost heart, but have gone steadily forward. Every consideration has yielded to the controlling thought, "the people of that benighted land must have the Gospel of our Lord Jesus Christ." The foreign missionaries there have always been few in number, yet has their faith been strong. And so when afflictions have followed afflictions in rapid succession, they have feared lest there should be a yielding to discouragement on this side—lest the interest in the work should be checked, and an idea gain ground that the cost of the work, in the sacrifice of life, was too great to be endured.

Called as these missionaries are to bear the depressing influences of an unhealthy climate; seeing, as they have done, many a fellow-missionary languish and die, they falter not. And why? Because what

they do and suffer is for Christ's sake. Love to Christ constrained them, at the first, to consecrate themselves to this work; love to him carries them through its trials and afflictions—while by his grace Christ blesses them in their work, and exhibits to them many tokens of his approval and love.

Heavy as their trials are, that trial would be heaviest of all which should involve the withdrawal of the Church at home from this work of love. And as heretofore, so now the tidings of their afflictions are accompanied by the earnest entreaty that the Church at home do not allow itself to be discouraged, but in faith and patience prosecute the work with greater zeal and earnestness.

Strange sight, indeed! The little band sent to do battle for the Saviour's cause at the point of chiefest danger, as one after another falls, still lifts up the banner of the cross and cries to the great army occupying a place of comparative security: "Do not faint or be weary." "Count it not too great a thing to provide for us that which is necessary to sustain us, and spare from your number those whose hearts God shall incline to come to our help."

Letter from Rev. J. G. Auer.

ORPHAN ASYLUM, CAPE PALMAS, }
February 12th, 1863. }

REV. AND DEAR BROTHER: Oh! how hard is it to write you this time! My dear wife died on the tenth, at two A.M., peacefully and in the Lord. Almost to her last breath she was conscious, and answered all my questions about her faith in and relative to Jesus Christ distinctly. But family matters and the like were already foreign to her mind. I did not expect death so soon, or should have consulted her wishes about many things. But I do not regret it much, for she was in such things always clear and ready, and had told me the most necessary things. I am fully satisfied to know her plain confession of her childlike faith in Jesus Christ, as her Saviour "who died for me." Yea, even if she had not been able to say a word, I knew it from the beginning of our married life.

Since July she was more or less sick. During my severe illness in September and October, she was wonderfully kept up. But as soon as I got stronger, she became weaker, and some time in Novem-

ber I thought she was dying, she was so weak and thin, and suffered much from a bad cough and fever. As soon as she was slightly improved, in December, we left Bohlen for the Cape. After a few weeks she could be up, and several times went down stairs to table, and enjoyed Mrs. Hoffman's company in the parlor, where they sat sewing. In January she became worse; fever, cough, numerous boils, and swelling of her limbs and face, were great troubles. On February 2d, a dear little boy, Theodore Frederick, arrived safely. Then I hoped she might get better. I engaged Captain Yates' vessel (Ann) to come back for us from the leeward in six weeks. She wanted to go as soon as possible, both for her own and the baby's sake. But the cough and swelling returned with new force. I felt sure it was dropsy; every body gets it at Bohlen; two colonists have died from it. I had it in the second part of my sickness. Two young men living there had to come down with us to the coast on the same account. The doctor (Fletcher) thought it not dangerous, however. The breathing became harder and harder. She suffered much from great oppression, and was constantly

gasping for air, which made both speaking and taking nourishment a hard task. Monday night it came to an end. She made me pray for her "relief" (meaning death) several times. Bible texts I repeated to her were comforts to her. I let her depart with God's blessing I pronounced on her. Oftentimes she alluded to the possibility and probability of my going home alone with Willy, then with the two children. She, indeed, made some arrangement about clothes and little things for the vessel with the nurse. But who likes to believe such a painful probability? She herself had sometimes hoped to go. And, oh! how she longed for the sweet love of her precious mother and father and brother! And oh! how they at home longed for their Mary once more, and for us all! "Remember," writes her mother to me, "remember it is our only daughter." But, ah me! how could I know and do better? I am the greatest loser, and my children. Dear Willy liked to look at his sick mother, and to bend down for a kiss. When she was lying dead, he wondered why she did not speak to him; and after she had gone, he sought her in the old place. But, of course, he does not understand his loss yet, and will never fully know what a precious mother he has lost. But I can not possibly dwell any longer on this painful subject. There is a large, gasping wound in my heart. Jesus has comfort also for that; and in him and for him by him I want to live.

The same day, at three P.M., we had the coffin in the school-room, where she formerly labored. Rev. T. Toomey read the service. I spoke a few words, though they almost choked me. From that school I received her; therefrom I give her to the grave. When I was the first time walking at the side of her carriage, we went to be united in a sweet covenant. This last time we went to be separated for a while, as far as the body is concerned. The Asylum girls, after a German custom, were singing from time to time a verse of the hymn, "I would not live away," a favorite of hers. At the grave, after the service was ended, I spoke a few words in German, which I had better not translate here. I could not trust myself to speak English. The souls redeemed and washed in Christ's blood will sweetly be refreshed, and will rest under the shadow of our Lord and Saviour's glorified body, in which all the fullness of Godhead dwelleth, and the poor body itself will, on that beauti-

ful morning that is coming, partake of life everlasting. Hallelujah, Amen.

I have not yet done.

Last night, at one A.M., Miss Delia Hunt breathed her last. Miss Griswold and Mr. Toomey were present with me. Miss Hunt had sleepless nights since her arrival. She entered her school-work with great fervor. Thursday, the 5th inst., she got fever. She told me that she, two days previously, felt chilly in the school-room, but did not think it was from within. The seat of the fever seems to have been the head from the beginning; yet it appeared to be a good kind of fever, not very hard. Last Sunday evening she called me, to tell me that she was greatly concerned for Mrs. Hoffman and Mrs. Auer, but spoke almost cheerfully. On Monday I was too much concerned about my own sick one and dying one, so that I did not see her. Yesterday I heard she was not fully conscious; in the evening I saw her, but she did not know me in the beginning. At twelve in the night I was called to witness her death. It was a hard one; the breath grew more and more difficult and harder, then it began to subside gradually, and at last it came no more. When I repeated suitable texts from the Scriptures, she, at every new one, looked to me, but gave no other sign of her understanding what was said. With the apostolical blessing and the blessing of Aaron, we let her leave this bad world. I shall in half an hour accompany her out to Mt. Vaughan, where they made her a narrow bed at the side of my dear wife's lifeless form. Miss Hunt was twenty-six days with us. Hers was a short mission-life, but, we trust, not unfruitful. Our dead speak a mighty language in Africa—to us missionaries, to the Christians, to the heathen, to the Society and Church at home. Don't let us be discouraged because two laborers are gone; one whose value we knew, and one of whom we hoped much. Our war does not devour as many lives as the war at home. "Let the mission go forward more than ever," were the dying words of brother Minor. I read them on his tombstone.

A hard time we have had and still have. The Bishop and Mr. Hoffman went by the Stevens to Monrovia on the twenty-third of January. Mrs. Hoffman was sick at that time, and began to get worse and worse. Miss Hunt never saw her out of bed. We both were for some time the only company at table. Mrs. Hoffman's pains were so intense, that she was deli-

rious for several days, and had just to cry out day and night. When Miss Hunt became sick, Miss Griswold arrived from Cavalla, and staid in her room. Mrs. Hoffman then began slowly to improve. I myself had fever for a week. Oh! how much we needed the immediate help and comfort of the Lord! I was the priest for all the sick and strong ones, myself weak and in need of comfort. But, "blessed be God, even the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," his upholding power and grace is sweetly and energetically felt at such times. What a comfort his precious word and promises afford!

Mrs. Hoffman suffered with us inwardly, which put her a little back, but is yet improving, and, as it is, now out of danger. God be praised!

Evening.—Miss Hunt's burial is over. We took her coffin also into the school-room, the place of her short labor. We began with singing the 104th Psalm, (selection,) then the service and a few remarks. The coffin was again placed on a cart, covered with a black cloth, on which lay a garland of flowers made by the school-girls. On the way we heard sometimes a verse of Hymns 198 and 199. At the grave, after the service, we sang the beautifully sad and hopeful hymn No. 205.

I persuaded Miss Griswold, who was not well for two days, and got no night's rest, not to go out to Mt. Vaughan (four miles) in the heat. On our way we met Mrs. Payne coming from Cavalla. She could not speak, but grasped my hand and wept. Her coming was a relief and much needed, for when we now came home Miss Griswold was very sick. She scarcely knew Mrs. Payne, I understand. May God spare her life! Oh! we can not all die. God grant that I be able to add better news about her before the letter closes!

13th.—Miss Griswold is somewhat relieved; she had a good night, and, we hope, will soon be up again.

As it is the last wish of my dear wife to take her little treasures home to their grand-parents, and as I am in such a poor state of health, that the least exertion puts me down, I still think of leaving by next opportunity, though not by the Ann. Capt. Yates will be informed by me. I also want to see the people in whose secondary commission I work, and, above all,

the dear family who have surrendered their sweetest treasure to me, (but the Lord had the first right to her, and he acted on that right.)

The time of my leaving here is not known to me; but if God spares us, you may expect us by the next opportunity we shall have.

I am sure of your and the whole Church's sympathy. All that knew her loved and cherished my dear Mary.

In Jesus Christ, I remain your companion in tribulation and the kingdom.

Extract from Mrs. Payne's Letter.

CAVALLA, March, 1863.

I deeply regretted not being able to write you by the last steamer. I had deferred writing so as to give you the latest intelligence, the Bishop and Mr. Hoffman being absent; but so many sad circumstances were crowded into the last few days of the mail-week, that I found it impossible to write even a few lines.

I know that the tidings of the last month will grieve and startle you, but I trust will not discourage you or the Church at home. Oh! in these things we must try to rise above the clouds of earth, and fix the eagle-eye of faith on the bright "Sun of Righteousness." In that clear light we shall not stumble. All, all is just right; though we do not see it fully now, we will hereafter. So Jesus assures us, and staying our hearts upon his unfailing word, we can "rejoice in tribulation."

Mrs. Auer's death did not surprise us, as we had felt for several months there was but little prospect of her recovery. Her sick-bed was one of great suffering, but of sweet patience, so it is well with her; she rests from her labors. My heart bleeds for her stricken husband and motherless babes. I trust an opportunity will soon offer for them to get to Mrs. Auer's mother. Mr. Auer has been very sick since his wife's death, but is now better.

Speaking of Miss Hunt, Mrs. Payne says:

She found a sick household at the Asylum. I wanted her to come down here, to remove from those trying scenes. But she felt she was much needed where all were sick, and so would not come. She at once commenced her work, and as far as we can judge, appeared admirably suited to it except constitutionally; but Jesus

needed her for other work, and he took her. "Even so, Father, for so it seemed good in thy sight."

BISHOP PAYNE and the Rev. Mr. Hoffman were absent from Cape Palmas during the trying scenes of which the foregoing letters make mention. The cause of their absence is explained in the following communications:

Extract from Bishop Payne's Letter.

SHIP M. C. STEVENS, OFF SINOE, }
January 26th, 1863. }

Miss Hunt bears a good report of those who came over with her. We pray she may be spared for much usefulness.

It was my pleasure to meet her at the Asylum last week, and an hour's conversation with her showed me that she had not entered upon her work lightly or unadvisedly, but soberly and in the love and fear of God.

I left home on Wednesday the twenty-first, when Mrs. Payne and Miss Griswold and the mission family at Cavalla were well. I regret to add that Mr. and Mrs. Auer, who are at the Asylum, are both unwell, the latter very much so. They are expecting to visit the United States in the early spring, as I have already informed you. I trust Mr. Auer may do much to revive the languishing interest of the church in our mission.

We embarked at Cape Palmas on Thursday the twenty-second—that is, Mr. Hoffman and myself. I go on a visitation and to meet our General Convocation to assemble in Trinity Church, Monrovia, on the twenty-second proximo. Mr. Hoffman goes for the latter object and to recruit his health, which much requires change.

Off Sinoe, January 30th.—I have spent two days past on shore, in Greenville, with Mr. Hoffman, holding interesting services. On Tuesday evening I read service and Mr. Hoffman preached; I added some words. Yesterday, at half-past ten A.M., services again commenced. The little chapel was consecrated under the name of St. Paul's Church, I preaching the sermon and Mr. Hoffman reading the service, except that for communion, which I took. On both occasions the little building was nearly filled with an interested congregation.

At the communion we were glad to see four Methodist and one Presbyterian minister uniting with us. God hasten the time when not only the watchmen, but Christians of every name, "shall see eye to eye," and be one, that the world may believe that Christ has sent us.

We regretted to find that the Rev. Mr. Wilcox, now in charge of the church at Sinoe, had left for Monrovia in the mail steamer. He had been so unwell lately that the doctor advised him to go to sea at once. Mrs. Wilcox we were glad to find at home well.

Bassa, February 3d.—We arrived here yesterday. I am now at Mr. Thompson's, who is well. I regret that our stay here is too short to permit us to have services.

Mr. Hoffman is on board, slightly improved. If possible, send us two missionaries at least this year.

Mr. Auer goes to the United States. And judging from the two very severe attacks of our beloved brother Hoffman, he may be called from us suddenly to his native clime or to a better country.

God, ever our Father, and the Lord Jesus Christ our Saviour, help you and us and Africa.

Letter from Rev. C. C. Hoffman.

OFF BASSA, February 2, 1863.

REV. AND DEAR BROTHER: Having been quite unwell before leaving Cape Palmas, I was glad of the opportunity afforded me by the Stevens to take a short sea-trip. Our General Convocation is to meet on the twenty-second of this month at Monrovia, and this was another reason for my departure with the Bishop on the twenty-second of last month from Cape Palmas. I have not improved as rapidly as I hoped, having had intermittent fever for the past week; but as I have missed my fever to-day, I am in hopes I will rapidly improve.

The Bishop has no doubt written of our visit at Sinoe, of the consecration of the church and our services. We shall probably have services here to-morrow. Mr. George Hall is on board, on his way to Monrovia, and Mr. E. S. Morris, of Philadelphia.

I am sorry to say I left Mrs. Hoffman quite unwell; our little child was sick also, but not seriously. Mr. Auer was taken sick the day we left, and his wife is extremely feeble. Miss Hunt had arrived, and will probably pass her first attack of fever before I return. Having left my fami-

ly weak and feeble, you can imagine my anxiety to return; nothing but necessity would have caused me to leave them under such circumstances.

We most heartily rejoice in Miss Hunt's arrival; we had longed for it, for my dear wife was pressed beyond measure. I was seriously ill during Christmas week, and was just able to be about when the Stevens sailed.

THE following letter from Bishop Payne contains much interesting and important information. Steps have been taken, it will be seen, for the full organization of the Church in Liberia. May grace and wisdom be given to all concerned, that whatever be done may be in accordance with the Divine will, and be ordered for the furtherance of the cause of Christ, and the extension of his kingdom:

Letter from Bishop Payne.

CAVALLA, *March 10th*, 1863.

REV. AND DEAR BROTHER: My last communication will have advised you of my visitation to Sinoe, Bassa, and Monrovia in January and February. The last-mentioned place I reached on Saturday, February 7th. On the following day, being Sexagesima Sunday, I preached in Trinity Church in the morning, and in St. Paul's in the afternoon. On the former occasion I confirmed three persons. Learning from the Rev. Mr. Russell that Grace Church, Clay-Ashland, was undergoing repairs, so as to be unfit for service, I determined to spend the next Sunday in Lower Cauldwell. There I consecrated a small church called St. Peter's, on my last visitation.

The Rev. Mr. Russell met me on Sunday morning and read the first service, but was too unwell to do more. I therefore read service twice and preached three times, morning and afternoon, to very full congregations. Untoward events have checked the growth of this church during the past year, but there are materials in its neighborhood to make a good congregation under more favorable circumstances.

It has been supplied with services partly by the clergy of Monrovia, and partly by the Rev. Mr. Russell. To the exertions of the latter in former years the congregation chiefly owes its existence.

CONSECRATION OF TRINITY CHURCH.

On Sunday, February 22d, I consecrated Trinity Church, Monrovia. Rev. A. Crummell preached the sermon; Rev. Messrs. Hoffman, Gibson, Stokes, Russell, Thompson, Wilcox, Toomey, and Jones were also present and participated in the services. The church, though the largest in Liberia, was well filled, Methodists, Presbyterians, and Baptists having kindly attended the unusual but interesting services.

The building is pewed, but still unplastered. When finished, it will be the prettiest church edifice I have seen on the coast, and remain a noble monument of the beneficence of the Sunday-schools of St. George's Church, New-York.

CHURCH ORGANIZATION.

Ash-Wednesday, February 18th, was the day appointed for the meeting of the General Convocation of the Protestant Episcopal Church in Liberia and parts adjacent, organized at Cape Palmas in April last. In that organization there was merely the extension of the principles and operations of the local Convocations at Cape Palmas and in Mesurado county, which, in the former case at least had contributed much to the life of missionary operations.

There was, further, an approximation to the more complete organization which the churches in Liberia, especially, would naturally desire ere long to effect. While, therefore, in the proceedings of the General Convocation there was a careful abstinence from interference with the legislation of the General Convention of the Protestant Episcopal Church in the United States of America, a resolution was passed, and, I think, transmitted to you, to the effect that a complete organization was deemed desirable as soon as it could be properly effected.

On Ash-Wednesday, after the proper services for the day, I preached a sermon which I had prepared for the Convocation. On proceeding to organize, it was found that, in consequence of the non-arrival of the delegates from Cape Palmas, there was not a quorum of the General Convocation. That, therefore, adjourned. Immediately the six Liberian clergy present proceeded to organize the General Council of the Protestant Episcopal Church in Liberia. There were present at the subsequent meetings one lay delegate from Trinity Church, Monrovia, one from St. Peter's, Cauldwell, and one from Grace Church,

Clay-Ashland. It appeared that these delegates had had the matter of organization under consideration, and had determined to act with the clergy.

On Thursday the lay delegates from Cape Palmas, together with the Rev. Messrs. Toomey and Jones, arrived. A quorum of the Convocation being thus obtained, the resolution was passed "that, inasmuch as the Liberian clergy had determined to supersede the Convocation by another organization, the General Convocation be and is hereby dissolved." This was done at my suggestion.

As, however, the Council was composed of Liberians, (and the Liberian law excludes whites from citizenship,) the Rev. Messrs. Hoffman and Toomey were necessarily excluded from it.

As, moreover, the lay delegates from Cape Palmas (three natives and one Liberian) were not aware of the proposed organization, nor had been appointed by the churches with which they were connected with reference to it, nor indeed appointed by the churches at all, but were only their ministers, they could not properly be considered as members of the Council. They were, however, invited to attend and participate in the proceedings, as were also the Rev. Messrs. Hoffman and Toomey. There were no lay delegates from the churches of Bassa and Sinoe.

At an early stage of the proceedings, resolutions were adopted expressing the highest appreciation of the services in the Bishop, requesting him to be present, and aid by his counsels the pending deliberations, and still to perform Episcopal services in the churches of Liberia.

Business proceeded rapidly, and on Friday evening the Prayer-Book and Canons of the Protestant Episcopal Church in the United States of America, with only a few alterations to adapt them to their new circumstances, were adopted. A resolution was passed to have them printed, and in due time a copy will be sent to your Committee, I suppose.

It is, perhaps, only necessary for me now to state, that provision was made for four dioceses or sees, corresponding with the four counties of Liberia, to be called: "The See of Monrovia," "The See of Buchanan," (Bassa,) "The See of Greenville," (Sinoe,) and "The See of Harper," (Cape Palmas.) Foreign missionaries may reside any where, and especially among the heathen, on promising conformity to the order of the Church in Liberia.

Just as the Council was about to adjourn (not finally) late on Friday afternoon, a resolution was passed, "*That the organization should go immediately into effect.*"

To this resolution, on the following day, (Saturday,) I felt it my duty to object, and took occasion to express my views generally on the organization.

The remarks made on Saturday and Monday received respectful attention, and before adjournment on the latter day, the following resolution was passed: "That the organization go into operation after nine months." In the mean time that it be referred to the churches of Liberia for opportunity to state their objections, if any, and report at the next proposed meeting in December, 1863. Committees were also appointed to correspond with the Foreign Committee, and with the presiding Bishop of the Protestant Episcopal Church in the United States of America.

At a later date the Bishop writes as follows:

CAVALLA, *March 13th*, 1863.

The press of engagements growing out of matters referred to in the longer communication herewith sent, has prevented me from referring to the recent afflictions of our Mission, and to the condition in which these afflictions have left us.

It was at Monrovia, on Thursday after Ash-Wednesday, in Trinity church, while we were engaged in the matter of the Liberian Church organization, that Samuel Seton, our native catechist, just arrived from Cape Palmas, came in and announced to us the death of Mrs. Auer on the 10th, and of Miss Delia Hunt on the 12th ult.

While Mrs. Auer and Miss Hunt were thus passing away, Mrs. Hoffman again had another attack of disease. Dr. Fletcher urges the importance of her leaving Africa at once, and I believe her husband has determined to take passage with her about the close of this month for Liverpool, in the ship of Mr. G. W. S. Hall. Mr. Hoffman's health, I feel, will be much benefited by the temporary respite. I say temporary, for he hopes to be back again in a few months, leaving Mrs. Hoffman, if necessary, with his brother-in-law in London. Rev. Mr. Auer is also under the necessity of going soon to the United States, both by his poor health and to take his two babes to their grand-parents in Philadelphia.

To fill the many vacancies thus occasioned, so far as may be, we have appointed Miss Hannah More and Mr. Miles to the Orphan Asylum, and Mr. J. T. Gibson, Treasurer. Miss More was some time a missionary teacher among the Choctaw Indians in the United States, and more recently in the Mendi Mission. She left that Mission about two years ago, after some six years' connection with it, without any thing affecting her character as a teacher or a Christian. Mr. Miles has also lately left the same mission, under similar circumstances. We met both at Monrovia, seeking employment, and thought it a providential supply of our great need. Mr. Miles was only a licentiate amongst the Presbyterians. He can not succeed Mr. Hoffman as Rector of St. Mark's, but can superintend the Asylum and Hoffman Station, while Mr. Toomey and myself must endeavor to supply St. Mark's as well as we can in Mr. Hoffman's absence. I have, in another communication, written more fully of the appointment of Mr. Gibson as Treasurer.

In our diminished ranks, and ever-opening field of labor, I trust the Committee will recognize constraining motives to send us help speedily.

Rev. Mr. Auer has submitted to me some plans to be proposed to your Committee, in reference to education in the Mission, especially for making the High School what it was designed to be, but never has been yet—a proper training institution for teachers, catechists, and ministers. I think Mr. Auer admirably adapted for such an institution. I trust, therefore, should he (D. V.) reach the United States, your Committee will by every means aid his designs.

Bohlen is again left vacant, except as supplied by Brownell, and a colonist agent to take care of the Mission property. Mr. Auer thinks the place not healthy. I have repeatedly stated a different opinion. I do not think that either Mr. Auer or Mr. Messenger were in a state of mind or body to try the station fairly. I cherish, therefore, the hope that it may yet realize the expectations of the Committee and my own. For many years to come, however, the High School at Mount Vaughan will be more appropriate for Mr. Auer's plans of education, than Bohlen. Owing to the wildness of the people about the latter, it must be developed very gradually.

Letter from the Rev. C. C. Hoffman.

CAPE PALMAS, *March 14th, 1863.*

DEAR BROTHER: On my return from Monrovia on the second, I was rejoiced to find Mrs. Hoffman able to be about, but in so weak a state that a change is absolutely necessary for her. Such is the opinion of the physician, and likewise of the Bishop. My own judgment fully agrees, and by a speedy departure I trust she may be restored, to labor with me for a longer period. Anticipating this, the Bishop had engaged the services of Mr. Miles and wife, of the Mendi Mission, of whom he has doubtless written you; also Miss More, formerly of the same Mission, who is now with us, in charge of the school. We like her much.

My own health has been so bad for some time past that I have not been equal to my duties; the voyage to Monrovia has benefited me, though I am still feeble. Our little girl, too, has suffered, and is still unwell. We did think of waiting till the 16th of April, and then taking the steamer, this delay giving time for the arrival of Mr. and Mrs. Miles, but the expense by steamer is so great, that we deem it best to take a sailing vessel—the brig Palmas, now daily expected.

We hope to be able to return in a few months, and leave our work with sad hearts; but I feel that if you would have us longer in the field hereafter, we must recruit. We have broken down sooner than usual, (two years and three months,) for we have been at this station most heavily pressed.

THE following hymn, from the pen of one of the ladies in our African Mission, is copied from a late number of the *Cavalla Messenger*. It breathes a gentle spirit of loving trust and devotion:

Annuary.

LET us pause and place a pillar
Where the old year meets the new,
Call it Galeed, heap of witness,
Of God's love so firm and true.

Clouds there have been, but his mercy,
Hath their silver lining shown,
Streams of sorrow, but across them
Hath his love safe bridges thrown.

Strength for each appointed labor,
Hope to make that labor sweet,
Faith, that he will make it fruitful,
Love, to render all complete.

Mercies multiplied by mercies
 This year's history prolong;
 God transforms our sighs to praying,
 And the prayers to thankful songs.

So we pause and place a pillar
 Where the old year meets the new,
 Call it Galeed, heap of witness,
 Of God's love, so firm and true.

E. E.

MISCELLANEOUS.

WE here continue, from our last number, the statements made by the Bishop of Mauritius in relation to the condition of things in

MADAGASCAR.

The Bishop says: "To see the people swarm along the streets produces much the effect of a swarm of bees around a bee-hive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman Catholic priesthood whom I met there, observed to me, that one might just as well attempt to cut a rock with a razor as attempt to make Roman Catholics of the Malagasy. On my way down from the capital to Tamatave, I asked Mr. Ellis if he was prepared to undertake the immediate responsibility of conducting the Mission. He unhesitatingly replied: 'Yes.' He stated that the whole coast was open; that missionaries were on their way out; and that every thing was ready for missionary labor, even to the very center of Antananarivo. Some of the first and most influential young men in the island are studying under Mr. Ellis's instructions, and one of the highest officers in the army has learnt his A B C under his care, almost in a single lesson: he had been regularly put through his lesson, and very speedily learnt it. On my way back from the capital, I met with the missionaries of the London Missionary Society on their upward journey. I need not say that this meeting made us all exceedingly glad. They first joined in the services of our Liturgy, and we then held a service in the Malagasy language. We afterward paid a visit to the four villages in which the Christian martyrs had been sacrificed. These holy men are resuming the labors of the Madagascar Mission under painfully interesting circumstances. The bones of some of the mar-

tyrs still remain where they fell, but Mr. Ellis did not wish to remove them for Christian burial until the missionaries should arrive, and in this I fully concurred. Let Mr. Ellis say what was the effect produced upon him, and upon the Malagasy Christians by the light of this spectacle. We passed by spots where their bleached remains still lay ever since 1858; the martyrs having been precipitated down a height of at least seventy perpendicular feet; there, striking against projecting rocks, they had rolled down a further descent of at least fifty feet. Those surviving relatives or friends who had been able to obtain the permission to do so, had removed some of these melancholy remains; but the bodies of several of the martyrs, on being hurled from the precipice, had been arrested in their descent by the wide-spreading branches of beech-trees planted there by English missionaries many years previously; and evidences still exist of this fearful termination of their lingering agonies, and of the impossibility of according to them the last tokens of respect claimed by our common humanity. Our attention was again directed to another spot, at which four Malagasy nobles had been burnt at the stake for their profession of Christianity; and these spots could all be seen from the palace of the late queen; or if they could not be seen, or if the queen was unable personally to assure herself of the literal execution of her cruel decrees, special officers were dispatched to witness the same, and to report the fact to the queen. She would not, she declared, rest satisfied until she had uprooted every Christian in her dominions. 'These Christians,' it was her habit to say, 'will not cease singing their hymns until their heads are cut off!' When I heard that remark repeated, I said that Christians would not cease singing until they had reached their home in heaven! Numerous cases of dreadful persecution—the ordeal of the *tangena* and other poisonous processes—were brought to my notice. These are the circumstances under which the labors of the Mission are being renewed. I think we may, therefore, say, in the language of the resolution I hold in my hand, 'that this meeting hails, with thanks and praises to Almighty God, the resumption of missionary undertakings in that country under such hopeful auspices;' and I would earnestly urge upon the meeting to pray Almighty God to crown with success the Society's efforts.

"The third part of the resolution calls upon us 'to implore the blessing of heaven upon his Majesty King Radama II.; that he may wear with wisdom and in peace and prosperity the crown just placed (or about to be placed) upon his head, until he obtains an incorruptible crown in the kingdom of heaven.' Those who have not read Mr. Ellis's work on Madagascar should lose no time in giving it a careful perusal. I am sorry to have heard it stated by some persons in this island, that Mr. Ellis's book has been 'got up' to serve a partial end. I have read that book, and I can affirm that its contents are literally true. The king, anxious that his people should be relieved from the burdens which had borne so heavily upon them under the reign of the late queen, has remitted all taxation. He is most anxious to insure for them the blessing of education, and is himself engaged in superintending the building of a large school-house in the capital, to which he accompanied me every day during my stay there. One of the missionaries recently arrived was to take charge of this school on its completion. As we are now specially met to speak of the Bible, it may be as well to state what took place when we went up to the palace to present the copy of the Bible to the King, with which I was specially intrusted. The officers of the court, when I presented that Bible, receive me, amidst two rows of their ladies, all dressed in strange and almost barbaric splendor. The address I had written for the occasion was admirably translated by one of the high officers of the palace, and some of the sentences were so constructed as to be most suitable for oriental literature.

"The king seemed to enter with much feeling into some portions of this address, and at its close shook me most cordially by the hand. This will illustrate the feelings he has regarding the sacred volume; and I trust it will quicken the sentiment of devotion with which we as Christians should implore the divine blessing upon him, and that, in the language of this resolution, 'he may wear his crown with wisdom and in peace and prosperity, until he obtains an incorruptible crown in the kingdom of heaven.'"

A Bird's-Eye View of Missions in Africa.

AFRICA may be said to be the most recent field of missionary operations. Though it is long since the first missions were planted on its southern and western borders, yet till within recent years no attempt has been made to search its entire coasts, much less to penetrate far into the interior. An approximate survey of the present advance of missionary effort is given in the following paper:

Beginning with West-Africa, we find that the worst abominations of heathenism still run riot in vast territories. The sacrifice of human life continues. In the town of Coomassie West saw men and women sacrificed to celebrate the funerals of the rich; the description of an execution by cruel tortures that took place in a street bearing the name of "Never-dry-from-blood," is horrible beyond conception.

The latest reports from Dahomey are still more heartrending.

Sierra Leone lies before us in brighter light, though it shines upon many graves. The work of God had, even in 1853, become so strong that a bishop was appointed for this colony in England. He and three of his successors have already fallen victims to the fatal climate, and a fifth has recently landed on the same shores.

How noble Bowen wondered when he arrived in 1857, at the stately churches and glebes, and at the rush of the negroes to church and school. Half of the preachers and the Christians of the different Evangelical churches were negroes; 10,685 Methodists, and 2187 Free Methodists, with about 24,000 Episcopalians, were united like brothers. The colony can now be hardly called a mission, but a church, and a living one.

The congregations evince great zeal in repairing the churches and in collecting the stipends for their ministers, (amounting to £1000 annually;) the schools, high as well as low, enjoy the same improvement.

The (American) colony Liberia has nearly worked its way to the same height. Even in the year 1854, a foreign bishop said with truth: "I have never seen people with such a love for order; no rude language is to be heard here. The Sabbath is kept strictly, and the churches are filled with attentive listeners."

Here also, as at the Mission of Cape

Palmas, the congregations have advanced considerably in independence of foreign preachers; young congregations will therefore be less likely to suffer from a change of pastor, in consequence of the climate.

Liberia, it is known, is an institution of American free negroes, who organized themselves into a republic in 1847, and now, 16,000 in number, exercise a Christian influence over 480,000 natives who are scattered along a narrow shore of about two hundred and fifty leagues in extent. Bishop Payne held the first synod of the Episcopal Church, in April 1862, and re-organized the Church through the whole colony. Bishop Burns in the same way exercises a particular care over 1400 members of the Methodist Church. A college, in charge of the Presbyterians, educates the future officers of State, as well as an increasing number of efficient preachers. American Lutherans also take part (1860) in the great work, and are admitted more especially among the Congo negroes that are flocking in. This free State, formed in such a peculiar manner according to the American code, retains some degree of uncouthness, as the majority of the population consists of ignorant heathens. The visible progress is on that account the more praiseworthy, and has cost but little in comparison with Sierra Leone.

We can only briefly mention that the Methodist Mission at the Gambia (with eight hundred and thirteen church members) are about to be joined by a French Mission at the Senegal in the north, under the protection of a governor, with truly evangelical principles, and that the work on the River Pongas in the south, carried on by Church missionaries from Barbadoes, (three hundred and twenty church members,) is spreading, in spite of many sacrifices.

The Mission of Basle, at the Gold Coast, commenced in 1829, lost twelve laborers by death in a short time, after which the surviving missionary, Ries, renewed the mission in the year 1844 on a fresh foundation. There have indeed been numerous victims since, but the six stations contain now over seven hundred and fifty Christians. Besides three establishments for the education of the young, there is now also a seminary for catechists, where twen-

ty (now thirty) young Christians are trained for the ministry. In addition to this, trades are taught to the indolent negroes. The work has advanced from six to seven days' journey into the interior.

The Bremen Mission, situated east of the river Volta, boldly carries on its conquests from five stations; they are afraid of nothing, not even to settle among cannibals. This mission also is constantly tried by sacrifices of precious human life, and is continually threatened by the whims of the chiefs and the fury of the fetish priests; but it does not suffer in vain. The earthquake was interpreted in various ways there; in one village it led to the discontinuance of work on Sunday, and to a petition for regular divine service. Badagry and Lagos have been long ago cleared from the slave-trade, which is now only carried on by a Brazilian, at Whydah, the harbor of Dahomey, while the conquest of Porto Novo (1861) and the occupation of Lagos by the English, have opened a new door to the mission there.

Behind this slave-coast, which almost no longer deserves the name, the blessed land of Yoruba is situated. There, in Abeokuta, they kept joyful Bible festivals in 1859, and Scripture readers were sent among the heathens and Mohammedans of the neighborhood. The seminary educates teachers; a periodical, the *Iwe Irohin*, (Morning Star,) has an influence on public opinion, and civilization advances with Christianity. The desolate land is now covered by cotton-plantations, which increase the value of labor, that once was but of little worth. The inhabitants perceive this, and, like the King of Ketu, ask for more missions, that they may obtain the same blessing.

The Mission of the Niger, renewed in the year 1857, by raising the stations Gbeba and Onitsha, "is now occupied by ten native laborers; they are commended to the fervent prayers of Christians, as they are much threatened by the enemy since they instituted a new station, Akassa, at the mouth of the Nun."

The chiefs that were favorable to the Christians have, it, appears, been removed by poison.

[TO BE CONTINUED.]

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 15 to April 15, 1863.

New-Hampshire.

Concord—Chapel of St. Paul's School, \$30 00
Dover—St. Thomas', 5 00 \$35 00

Vermont.

Arlington—St. James', 24 71

Massachusetts.

Boston—St. Paul's Church, S. S. Epiph-
any Collection, 702 89
Horatio Chickering, Esq., 25 00
St. Matthew', 15 60
Trinity, a Friend for Af., 12 00
St. Paul's, Genl., \$100; Af. \$25, 125 00
Cambridge—Christ, 50 00
Fall River—Ascension S. S., 1 53
Great Barrington—St. James', \$25; Mr. H. G. Pyncheon, \$1, 26 00
Hanover—St. Andrew's, 78 41
Lawrence—Grace S. S., for sup. of Lillas L. K. Spaulding, Af., 25 00
Merrimhead—St. Michael's, 74 21
Milton—St. John's Church S. S., Easter Offering, 14 20
New-Bedford—Grace, 25 00
Springfield—Christ, 42 17
Waltham—Christ, 20 00 123T 06

Rhode Island.

Newport—Zion S. S., quar. pay't for ed. of Alex. Griswold, Af., 5 00
North Providence—St. Paul's S. S., 2 classes, 4 65
Providence—Grace, 100 00
South Portsmouth—St. Mary's, 5 00
Wickford—St. Paul's, 22 30 136 95

Connecticut.

Ansonia—Christ, 5 00
Birmingham—St. James', 32 09
Branford—A Friend of Missions, 3 00
Brookfield—St. Paul's, 7 51
Canaan—Christ, a Communicant, 1 00
Colchester—A Pious Communicant, 35
Fairfax—Christ, 8 00
Hartford—Christ, a Lady, 2 00
Kent—St. Andrew's, \$4; S. S., 30c., 4 30
Middletown—An "Easter Offering" from the Children of Miss Stevens's School, 2 00
New-Haven—St. Paul's Mission S. S., \$15.15; from the Sup't, for Af., \$5, 20 15
Newtown—Trinity, 31 35
Southport—Trinity, 17 90
Wallingford—St. Paul's, 35 00
Watertown—Christ Church S. S., Easter Offering, ½, 10 00 179 65

New-York.

Brooklyn—St. Ann's, collected by Miss Nellie Messenger, 92
Castleton—St. Paul's, ½, 21 10
Factoryville—Trinity Chapel, 7 14
Haverstraw—Trinity, 5 43
Kinderhook—St. Paul's, \$35.56; S. S., \$2.25, 37 81
New-Brighton—Christ, 48 15
New-York—St. Luke's Hospital, for St. Mark's Hospital, Africa, \$115; Rev. Dr. Muhlenberg, for W. A. Muhlenberg, Af., \$25, 140 00
Trinity, \$50.97; a Member, \$5, 55 97
St. Mary's, 28 33
St. Mark's, 200 00
A Friend for Girls' School in China, 5 00
St. Bartholomew's, addl., 30 00
Grace, for Af., \$2.50; China, \$150, 400 00
A Friend, ½, 50 00

Rye—Miss Jay, \$4 00
Sing-Sing—St. Paul's, 13 06
White Plains—Grace, 1 00 \$1046 01

Western New-York.

Batavia—G. B. Worthington, 20 00
Utica—Calvary Church S. S., 20 00 40 00

New-Jersey.

Allentown—Christ, 20 00
Crosswicks—Grace, 3 00
Elizabeth—St. John's S. S., 43 65
Newark—Trinity, 100 45
New-Brunswick—Children's Hoffman Society, for Africa, 5 00 177 10

Pennsylvania.

Altoona—St. Luke's, 7 00
Conchohooken—Calvary, 3 38
Holmesburgh—Emmanuel, 10 00
Lower Merion—Church of Redeemer, \$49.50; S. S., \$8; Rev. Mr. Lycett, \$3, 57 50
Madville—Christ, ½, 10 00
Philadelphia—John Boulton, Esq., 50 00
Christ, \$95.77; Special, for Bishop Boone, \$50, 145 77
Pittsburgh—St. Andrew's, for ed. of Wm. E. Brewer, Af., \$25; Af., gen., \$15; for ed. of Soo-Klung, China, \$18; China, gen., \$87, 150 00
Pottsville—15th Anniversary, 1 00
Wilkesbarre—St. Stephen's S. S., 92 00 526 65

Delaware.

Claymont—Ascension, 12 50
Lewes, 5 00 17 50

Maryland.

Baltimore—Emmanuel, a Member, \$50; Ladies, for Scholarship in China, \$46, 96 00

Kentucky.

Louisville—St. Paul's, 12 50

Ohio.

Gambier—James S. Sawyer, 5 00
Lancaster—St. John's, 15 00
Steubenville—St. Paul's S. S., for ed. in Africa, 30 25
Tiffin—Trinity, 11 00
Wooster—St. James', 2 00
Zanesville—St. James', 43 03 106 33

Illinois.

Chicago—Trinity, 25 00
"K", 10 00
Dixon—St. Luke's, 3 50
Manhattan—St. Paul's, a Member, 1 00
Ottawa—Christ, 17 00 56 50

Minnesota.

Red Wing—Christ, 5 00

Miscellaneous.

Rome, Italy—Mrs. Mosier, through Rev. J. H. C. Bonte, 30 00
"F", for Af., \$50; Greece, \$50, 100 00
A Friend, 2 50 182 50

Total, \$3,829 46
Amount previously acknowledged, 35,117 53

\$38,946 99

CORRECTION.—\$20 from Christ Church, Allentown, N. J., and acknowledged in the February No., should have been credited to the Sunday-School of Christ Church.